Self Remembering

W. A. Nyland

Self Remembering

Self from the Oragean Version

More radiant than the sun,
Purer than the snow,
Subtler than the ether,
Is the Self,
The spirit within my heart,
I am that Self;
That Self am I.

M1169

Self remembering. You remember that what you were as a child. You remember that whenever as a child you were uninhibited, when as a child you only functioned. No more. Not even memory. Only perceiving. Only beautifully recording the beauty of everything existing, of yourself, as a little human being, walking around, not knowing anything about anything, and still being. That was your Self. That was "I" in the beginning, when the world was created, when the little body was created, put in a form into which life was poured. And now it manifests and it is, as Gurdjieff would say, a blank sheet of paper, nothing as yet written on it. It is for that reason beautiful. For that reason it is self with a capital S. And whenever you now remember the days of your youth, of your real youth, of that what you were and that what gradually became completely covered, with that what we now call culture, education and civilization, that what a man is in reality and always will remain, which gradually recedes because it is not being fed. That what we constantly feed is our outer life, That what is inner life, we hardly know or we don't want to know or even talk about it or sometimes we are a little ashamed of it. And still that is the reality of man - and for that I wish to remember myself.

M2500

But continue with Working. Continue with trying to understand more and more about that what you know about less and less. To find out where it is that you have actuality of knowledge, and not a semblance of a few facts which appear as if they have value. Learn to distinguish for yourself what are the values of your own thoughts; of what you want as your own feeling; of what you are not ashamed about; of that what you feel is right, at least pointing in the right direction, with the constant verification of asking the Lord, 'Am I on the right road?'

It is a question, many times, of how to loosen the bondage of oneself, how to get rid of what is this little bit of self, and how to make room for the reality of the real Self. Try to understand the words Self-Remembering. That is with a capital 'S' Self. That is what is whiter than snow, more essential than ether. That is my Self, that Self am I. "I am that Self"; and that I remember in the state of my bondage, as if when in Egypt, I remember the promised land. Because now I am bound, and I — all I can do is to remember that what used to be, at the time when there was freedom, right after my birth. And I entered into this world, completely free and almost immediately became affected by the atmosphere of the Earth itself and of mankind in general.

Self-Remembering has a very good place in these ideas and the usage of these words. But you must remember what is meant by this real Self. The reality of the unspoiledness. The reality of that what I sometimes called it 'non-dimensionality of existence.' That what is freedom from space as well as time. That is what is Essentiality - Essence, par excellence. That is what <u>is</u> as <u>is</u> even when in prison, but not as yet soiled and never becoming soiled when protected. When there is a protector to take care of the Essential Essence of my Magnetic Center in the form of an 'I'. An 'I' then guiding that what is the reality of my Consciousness as expressed in a desire to wish to make that what is Magnetic Center my real Conscience.

All kinds of expressions for yourself that you want to make. All kinds of notes that you want to write up to remember such notes and to look at them. All such statements you sometimes can make when you have really an experience. As if at such a time, you are free and you speak, as it were, from that what in inherent inner value of your inner spirituality. All such things sometimes when you can take a cassette and be honest in front of it. And simply record very simply what is affecting you during the day, and what you

are, and what you consider yourself to be now in reality of yourself. And in your wish to become, and the dedication and devotion which at such a time you can feel. And then you can wish, and then you can become clarified in your mind. And you see at such a time a shining light. I say sometimes ‘ At the end of a road,’ but not at all a road made up of rainbows. A road which in reality is white; which is in reality the telescoping of your own Life in all the totalities of different facets of your living as experience, combined together, and then presented as a particle of a white ray, to reach that what one wishes as God to see. I, a simple little man, sitting in front of a very simple little cassette. And I say what is on my heart. And I want to express in words from my mind, and I want clarity, and I want honesty. I want desire which means for me my Life; to wish to continue to exist, I say sometimes ‘forever and ever,’ not knowing what I mean, and not being able to define it or to tell or to explain it away, or find, nice words in some way or other.

No, I sit in-front of a cassette, and I say, “What in God’s name will I say; how can I be what I really wish to become; how can I experience that what I am not as yet?”

Drink to Gurdjieff. He helps you. I’ll play a little.

M1376

Questioner: Can you say something about trying to notice yourself and how to really make observations?

Mr. Nyland: When one notices oneself, very often it is your ordinary mind that remembers. When you are a little bit more awake, and it is in the ordinary sense of the word that I use the word awake, that is when one is alive, a little bit more alert, a little bit up to a point where actually, where life takes over you might say, one becomes a little bit more interested in what one is. At such a time one collects data about one’s self which then as memory I can recall. The difficulty is that when I collect them in that kind of a state they are usually based on what has happened and then when as memory I try to bring it back, it always is subject to some form - that what I remember, that what I at the moment register a little later than when it has happened; and also that what I hope from the future as an anticipation, and as a result these kind of facts

although they are useful in ordinary life cannot always help me build something that is permanent or reliable.

It is one of the main reasons one wishes to become Conscious is to find certain facts that will always be so, that were always that way even if I didn't know it, but since I know them now that I know that they will be always that way ten or twenty or thirty years from now. What I wish for building for myself if I want to grow is that what is formulation solid as a rock and not subject to any kind of disturbance. It can withstand the wind and sand and so forth, it doesn't walk away when it is rock, it will be there. Rock of Ages in my life is simply the establishment of something that for me has permanency and always is reliable, always there and I can count on it. So for that reason I would like to build this kind of solidarity within myself as certain facts are indisputable and always remain that way and in order now to distinguish them from the ordinary facts that I have of my life I call the last one subjective in my ordinary sense and using my so-called unconscious brain for it and the other I call facts which I have reached in an Objective sense by trying to establish an Objective Faculty in me in the sense of Work on Oneself.

The difference then is a different kind of fact which I now have available. One based on my memory and dependent on subjectivity, the other based on a recollection and a recording at the time when they do happen and when it is instantaneous and simultaneous, present and so forth, whatever is meant by these terms, that I now consider them more absolute and more truthful. And if I wish to build that what ought to become permanent or at least should be more permanent and not subject to the rules of Earth and destruction, when I need something in me that also the quality of that kind of permanency for life on a spiritual basis or even life hereafter, this is the motivation why I want to Work to collect facts about my Self.

This now I call for myself a form of Self-Remembering, and by the Self now I mean that what I am in reality, that is that what is Self with a capital "S". That is what I am essentially, what I used to be when I was very young and born and not spoiled and uninhibited, that I gradually became covered up with educational facilities or educational facts of educational, you might say costume, that what I put on as coat after coat in order to protect this so-called Self, gradually that what I now live in is only the outside world and my outside skin but what I am as essence and what I really Am as Life Essential. Essence is exactly the same as what I used to be when I was born. This I call my Self, my real Self in that form of Life of me which for me is a permanent existence

of Life. And what I call not permanent is simply the form into which this Life happens to be poured.

So when I now say "I wish to Remember my Self" it depends now what I mean by this Self. If it is the reality of that what I am essentially, that is really my Life as it is and I hope always will be. Now I wish to remember it, that is I wish to bring to the foreground that what really "was" so that now becomes "is" for me. And when it exists that I am again reminded that I myself ought to have something similar to that Self as Life. So it helps me then to try to create because of the existence of this Self with a capital S, something that is similar in principal, and this I call an "I" because it is of the same kind of a quality and it is an "I" that does not belong to the subjective world, it is not of this Earth and I believe in bringing these two together that they will be strong enough to affect my condition as I am on earth, or that what I am now as ordinary unconscious state ultimately could be understood from the standpoint of Objectivity and that gradually this what I now call personality of myself under the influence of an Objective influence would be changed into what would then be called an Individuality.

You see it is the reason why I start with the consideration of the Self and I wish to Remember it; that is I will bring it up from the past up to the present. But then when I now consider it as if existing now, this encourages me to wish to Work in the creation of an "I" of a similar kind of a quality. You understand? It is a motivation for Work.

M1574

Questioner: My name is - - -. I'd like to know what is the quality of Self-Remembering? I've been trying to understand that sometimes and - - -.

Mr. Nyland: Different words for this kind of a process and sometimes it depends what you want to emphasize and sometimes it's a little bit meant for the person who uses it.

Self remembering, of course, must mean that there is a process I call a memory, which then in that memory I will remember myself. It depends what I now understand of myself. And when it is an ordinary process of a memory as

if I'm remembering myself, I can be reminded of something that is a connection with myself.

When I remember myself, there may be two different ways of using it. When I say, don't forget, remember yourself, it may be that I have to become down to earth to know that I exist, and here is me as myself; it means that in my unconscious state I try to collect all the different activities of the three centers and then to some extent perhaps unite them, but in any event I remember that I exist.

It's a very simple kind of a thing which we use, of course in ordinary life and as such it has nothing to do with Work, because this question of remembering myself is completely automatic; it is very definitely mechanical and it is unconscious. If I want to give a connotation of a different kind, I'll say, Remember your Self; then I say the Self is not that what I am now, the Self is what I am in reality, so then I say to myself, what is there of this that is really myself? And the answer is, go further inside in yourself, you become clearer and clearer what is really yourself. What are you essentially? Are you worth more as yourself than on the outside, and you will say, Yes, essentially I'm different because apparently there is less interference of the outside world, and there is more genuine value in my essential Being.

And one says, if you go further in your Essence and you actually find out what is the real Essence of Essence, is that more yourself? And you say, Yes, it must be because I go further and further away from the surface. I wish a state in which there is much more ease and peace with myself, and to some extent, I can rely that that what is within me is a little bit less touched by the outside world, and because of that a little purer. Then I say, what is this Self that is within, what is it that I consider my real self, and if it is there now, has it always been there and were the conditions always the same way as I now find myself when this Self with a capital "S" is covered with one layer after the other of ordinary culture and civilization and education?

Then I say, Yes, of course, when I was young and I was not as yet spoiled, and there was no particular indication of what you might call of being educated young man or even an older person but that that what I was as a child was unspoiled, it was uninhibited. It still existed, it was alive, but fortunately it didn't know too much and it could not explain too much and the mind was not functioning than only with a couple of sense organs. And the aliveness of this Self was much closer to the fact of my Life as then it existed. And then I say

that is my Self, I say it is purer than snow it is more ethereal than the ether, it is that what is my Self. That I am, myself is me, and when I say, I remember my Self, then I bring back to my mind and I feel the existence of that what I really am in my daily life, and for one moment I say, get out, all this kind of nonsense that is covering me; I wish to know what I am for one moment, I become emotionally involved in that what is the real pearl of myself within and in that then in that kind of almost the point of gravity of what is life in me and what I call then Life in the most genuine and real sense of the word, that is myself, and I now remember and when I say, remember yourself, it means what is my aim to set that Self which is my life, free from the bondage of earth. Then it has an entirely different connotation. Then I say Remember my Self surely it's analogous to the attempt of Self Observation. Although in the observation I observe myself as I am, for the purpose of the "I" existing, which "I" is the replica of myself, my real Self.

Don't lose yourself too much in definitions of words unless you can define it from beginning to end and then you will see it doesn't make very much difference as long as the concept is clear, and Self Remembering is very good to be used as a remembering. But to some extent that what I wish to Self Remember will remind me to Work.

M1460

Mark Oberon: The question came up … the term 'self remembering.' It took me ...

Mr. Nyland: Can you hear him? Speak louder, Mark.

Mark: I'm going to make a correlation. It took me quite a bit of time when I first got into Work just to understand what was meant by ABC. So as far as Self Observation is concerned, there is a basic fundamental of ABC of which we can state 'Observation,' 'Awareness,' 'Impartiality,' 'Simultaneity,' and it's a nice guideline whenever you're hearing questions along that line. Now in terms of self remembering, is there some fundamental basic word or sentences or whatever it may be which serves to act as the same outline for what self remembering would really be?

Mr. Nyland: Self remembering only means what the word indicates. It is a memory of oneself. It depends how you define 'self,' and what you wish to remember. If it is used in an ordinary sense of self remembering, it has to go over into Self Observation, because self remembering by itself has no Objectivity in it. If it is the memory of that what used to exist as one's Self with a capital 'S,' then the attempt still has to be made that at the present time I try to come in contact with that what was my original Self. And the original Self became covered up because of education and is now my ordinary self, so simply using the word 'self remembering' means that I would like to have a memory of that what I used to be; but for the purpose of using it now as I am, covered up with all the different paraphernalia of education. So it still remains an ordinary intellectual process, but it is associated with the possibility of going over into a Self-Observation process which we know as an ABC. Is that clear enough?

Mark: One further question on that.

Mr. Nyland: Yeah, because I want to say a little more. When I now say 'self remembering,' I wish to remember 'myself,' and I emphasize these words; and by my 'Self,' I mean that what is essentially and, if possible, that what is life in me. That is a different kind of a statement. And with this, when I say I wish to 'Self Remember,' I make contact with that what is reality of my Self, and this reality, at that moment when I make contact, gives me an experience of Oneness with the totality of Life.

So it's quite different then from the ABC, which goes through my head. This is very definitely an emotional quality in which I utilize this as a mantra, bringing back a state which I now remember of a contact with that what I originally was and what sometimes perhaps I know as experience of being my real Self.

Okay?

Mark: One further addition to that. I gather that when you go back to your real Self, you're referring now to that which was clean, pure as a child, before it had, as you said, 'education' or 'personality,' began to ...

Mr. Nyland: It is true at the moment of when it sees the light of birth. It is the moment at which it starts to live on its own. As soon as it starts to live on its own, it becomes already affected by the conditions in which it happens to be. So the purity of one's Self is only comparable for the period which ends in

gestation and begins as life on Earth. Only that point is my Self. Right after that it starts to be changed. With the first breath it already changes.

So it's extremely difficult even to have a concept of what is meant by one's Self, but there are moments in life—in ordinary existence—when there is a possibility that I reach the depths of myself in which that quality becomes experienced. And that is the purity of myself emotionally being what I am; and the reality without doubt existing—without interference of any kind of a thought of an actual experience of myself as Life existing on this Earth—regardless of the form in which it happens to exist.

But that's quite an exceptional experience, and that's why I don't want to talk about it. As soon as the concept of Self Remembering and so forth comes and it becomes intellectualized, you're way off. And it's not a question of defining it. It's a question of an experiencing it emotionally only, for which there are no words.

Mark: To recapitulate then, you said two or three sentences ago that this experience itself which was of an emotional quality, is it like when you see the Grand Canyon for the first time in the sunset or something like that and the only thing that exists is awe, is that equivalent to it?

Mr. Nyland: I do not know what your experience is when you see the Grand Canyon. I can only say when I saw it, that I couldn't say anything.

Mark: That's what I mean, it was awe.

Mr. Nyland: Whatever it may be.

Mark: It was speechless. Self remembering.

Mr. Nyland: But speechless, and then one doesn't talk anymore. I believe that in a moment of an experience in which there are no words possible.

Mark: That has clarified something for me that I think I can explain better.

Mr. Nyland: All right. Don't explain too much.

M1287

As soon as the child starts to become interested in questions of that type, and has seen that perhaps that what he is acquainted with in ordinary life and what he sees is the earth, that kind of a child is really more and more adapted to the possibility of Work. And it is in that particular period up to the age when they are 18 or 20, and when there is no energy necessary any more for the growth of the physical body, that when most of it has been accomplished you might say, when sex also has been attended to, that then this development of a consciousness, that is, a mental functioning, and we call it consciousness for ordinary man — or a functioning of a feeling kind goes over into a more pure thinking about the possibility of further growth, and that then there is already in man certain feelings which I called Emotions. I call Emotions that what has to do with the possibility of man becoming more than what he is now. And feeling only applies to that what is the functioning in a certain vibration rate necessary for living on earth.

In exactly the same way, his consciousness that is his present mental functioning starts to become also twofold: the thoughts that man will have regarding his life as it is and not wanting to assume that that is all there is to it, forms in man a certain thought process which has to do with the continuation of Life after death or a relation of a man regarding forces that are higher than he is. This goes over from this Man Number 4 into the beginning of a Man Number 6 and it then starts to affect the Do which usually is only necessary for the intellectual functioning on Earth, into dividing into that Do that is struck at the beginning of an intellectual body a twofoldness: one part of the intellectual functionings are sufficient for the maintenance of a man on Earth and for whatever may be developed a little bit further in his brain in order to adapt himself to the conditions of Earth; and the other side is a definite realization of something also existing which something he cannot see but in which he starts to have belief. And Gurdjieff calls that, he receives then the Lights of Karatas and he means by Karatas the possibility of reaching a state of more perfect conditions. And also of further growth and a fulfillment of that what is now potential in him.

Now when I say Self remembering, I remember how the child, when it starts to grow and becomes interested in life, is at that period unspoiled. And it is only ... and sometimes very soon ... that that what is the child growing out now becoming exposed to all kinds of influences from the outside and predominantly from the outside and being fed very little for the possibility of

what I call a Man Number 4 will gradually disappear, or in it will disappear that what is the real Self. It will return more and more to the center of its own. It becomes a little bit essential but at times it is already covered up by the layers of the personality. And we call this sometimes acquired characteristics which sometimes go over into habitual ways of living, habitual ways of thinking or feeling, or even physically expressing oneself. At what particular age that takes place there is no definite line when it does take place. It goes over into it gradually because the little piece of paper that the child may represent and be a blank starts to be written on very soon by stupid parents a little sooner than by those who have a little bit more sense: but usually it is not the parents, it is the contact of other well meaning people: the friends and also other kinds of children which play with them.

How far this goes and to what extent a child has, when he grows up later, actually a recollection of a certain form of existence and perhaps that in his consciousness certain facts and impressions were given which are retained in his memory ... also that depends on the kind of a child it is. It depends in many mays on the kind and the type of the child when it was born or when it was conceived and under what particular influences it then happened to live. And of course, up to the moment of birth there are two influences: one is the biological one from the father and mother, and from the whole strain which is represented by father and mother; and the second, of course, is the astrological conditions at the moment of either conception or birth—they are related to each other. From there on the third influence starts to be effective and it is simply the sociological conditions which again are influenced by astrological conditions as society or industry or civilization or culture will affect a person or a child. But that what is retained and taken in by the child will of course depend on how they are astrologically configured. In a general way those are the facts. But that is only the self with a small “s”.

The real Self is the representation of God in a child. It is really his Life. At the moment of conception certain forms of Life go over and become a unity and then are, in that form, gradually poured into something that afterwards becomes the human body. And the remnant of that what is Life now separated from the total flow of Life—because, you see, Life exists everywhere, and Life is eternal, and we deal on Earth only with Life as it is poured into a certain form, not only that you cannot conceive of what it is to have Life as Infinity, but we have to have a form in which we can recognize existence of Life. Nevertheless, Life, as it is in all men is in principle Infinity and belongs as such to God because we consider Him Infinity. And it is that what causes a man

sometimes to become interested in the possibility of further growing is the realization on the part of such a man that he is bound on Earth by the form into which he was poured. And that the best part of himself, if we now simply call it Magnetic Center, the magnetism of it expresses itself in the wish to be attracted to the totality of all Life. So that from that time on when the child becomes more or less conscious about the possibilities of Life he will feel also more and more that he is bound. And this logically goes now into what I'll call Man Number 4 and that what is the beginning of Man Number 6.

The fundamental possibilities of Man Number 4 and 6 — 6 is the very beginning — is simply that they are not satisfied with conditions as man has become and that their task is to undo all the damage that has been done to the form in which life was poured. And that, in the first place, the necessity of freeing oneself from bondage of the Earth becomes of paramount value.

The memory of the child goes back to perhaps when it is two or three years old. There are some statements every once in a while made about the period between when a child is born and before it starts to have memories. And that that what that period what cannot be in memory nevertheless existed was a very fortunate period for a child because the ordinary functions of intellect and of feeling were not as yet in activity. And because of that the child existed for whatever it was and although it has no memory, nevertheless something must be positive during that period because it had its eyes open and all the sense organs were more or less functioning. And that the quantity or the kind of material, that is, the quality of that what was received is of a different nature and fed during that time Magnetic Center. It is an interesting kind of viewpoint. And to what extent it is true, one really cannot judge about it because there are no facts available about such a period because the memory does not go that far back.

At the same time, as far as the outside manifestations of the child are concerned, they are noticed and they can be studied. And there is a very definite moment in the Life of a child when it doesn't look at itself as an object the same way as someone else would look at it. As long as it uses its own name to identify itself it has no identification with itself. As soon as it starts to say "I" and changes the name "Willy or "Frank" or whatever it may be, to "I want this", that is the moment of damage. At that point it goes over into the domain of further coupling up processes. It does not coincide, necessarily with the moment of recollecting it. I think it is ... it takes place earlier than that. But it is an indication of that almost ("tender") period, before the child would have later

on memories and after it has been born, that then the period of studying it — of seeing what it is surrounded by— and the extreme necessity during that period to shield it from all kinds of influences that may be deleterious.

About that particular question very little is really known and it is much more worthwhile to see what are purity of thoughts are purity of feelings which of course will affect the child. And in particular that all the different influences from the outside world you might say should be screened very very carefully. Of course it is not done. And in most households or families nobody knows anything about it except let the child grow up. And they don't know anything about creating conditions. And it is really very strange because during the period of gestation it is of course obvious that the condition of the mother has a great deal to do as a prenatal influence. And that as soon as the child is born all we do is to feed it and to take care of it, of course, when it cries. And we hope that then something will take place naturally.

And of course it does take place naturally. But we do not create the conditions in nature that we know which are conducive for the proper development of a child's Essence. I call it Essence because that what is Magnetic Center does not become known in the manifestations of a man. It is there but when he wishes to Self Remember he tries in his ordinary mind to remember what it was—how he used to be as a child. And as I say that memory doesn't go down far enough and it has to end up by Remembrance of a Self as a child in an unspoiled condition in which it was not affected as yet by the outside world by giving it certain forms or names of that what it receives as impressions. The purer that can be in one's thought afterwards about what one's Self must have been, the better it will be for this process of Self Remembering. The closer it will come to the contact of what one understands by God as Infinity or God as His Endlessness or Father or Omnipresence. All terminology of that kind—all of that—belongs to the real Self Remembering process. And that therefore the only process that really, or the only name that should be used and that we should actually remember is the word Self Remembering in that sense.

Self observation of course is an obvious term. To be present to one's self also means that that what I am as a personality, something else has to be present to be with me while I am. To what extent that is clear that that what I am is now in the presence of something what is also me. That what becomes me in that sense has to be as pure as it can be and should be described as the beginning of the little "I". But when I say I wish to be present to myself, I can't

define it— I feel it. And this kind of feeling is of course very difficult to change over into a real emotional quality of becoming impartial to myself. Particularly since it is in the realm of feeling. And that therefore the concept "to be present to myself" is a very difficult one because it becomes immediately spoiled by the thought—which is my memory—that I remember in the ordinary sense that that what I am now present to I have seen or I have been, you might say, in contact with before. And that therefore the statement "to be present to myself" in itself cannot be pure enough without this because it is mixed with the thought about myself.

At the same time, this is the basis of an intuitive or an emotional approach to Work. And it can only be used when a person already knows that Impartiality should be there. And let alone the question of Simultaneity because feelingly I do not know what a moment is. I only know it to be but I don't know how to describe it. Therefore I cannot introduce moments unless in my intellectual process I have learned to distinguish, to understand the distinction between a moment and a point. And again this is very difficult intellectually. And therefore I don't want to talk too much about it because it means one keeps on thinking and thinking, and then in that particular thinking process, although it is very interesting — and just try to imagine what it is to live without dimensions and actually to experience an Infinity. These are the concepts that we in our ordinary state of mind are absolutely incapable of conceiving. And that only in a state of being Awake it is possible that one gradually gets a certain insight of that kind.

Now, in a general way, it doesn't matter what you want to call it, provided you call it that what is really represented by what Gurdjieff calls such and such. That even if at times Gurdjieff's *All and Everything* differs from what Ouspensky says, I prefer, and naturally I will use, what Gurdjieff says. Ouspensky sometimes interprets certain things—and all the rest of them by the way, all interpret, they all find their own nice little words to try to explain this or that — and sometimes they violate the concepts. Gurdjieff talks about Observation when he describes the telescope on Mars. And the interesting part of that is that he observes the Earth. The Earth is the human body—physical. And it is the Earth that we are concerned with because it is the bondage of the Earth that prevents one from maintaining the existence of the little "I". It is constantly that the Earth, our body, that requires energy. And that our body continues to exist in its ordinary, unconscious state. And when it has all kinds of ways of how to behave, habitually or not: feelingly in certain ways in accordance with cliches; and intellectually of course in accordance with that

what I associate with and what is, that is, whatever is memory, whatever is anticipation.

But never, out of all this personality affair, nothing really comes to the foreground that could be considered Work. And that for that reason that what is necessary for Beelzebub to look at — that is whatever the Consciousness is of me — trying to became aware of that what I am on Earth. The question always is: what is this Earth? What is this body? Because the Earth has many manifestations and it is different at different places. It is sometimes extremely fertile. And sometimes it is barren. How does Mother Earth - if that is the Earth —tell us that something has to be done with this earth? You can say sometimes that the majesty of the Earth — the beauty, mountains, all the different things that we see and that affect us emotionally are to some extent a means of reminding one. When we take a trip across country — what really takes place is to get impressions of the Earth and that Mother Nature has something to say which of course we don't listen to because we think that we are the ones who take in Mother Nature and we believe that we as humanity own the Earth. And that we have no further responsibility then if we want to just cut a couple of roads straight through, and forget about how it looks. And that if we want, to mine and extract from the Earth all kinds of ores in order to use them for industrial purposes. Whatever it is that you call progress, we don't consider Mother Earth as having any right. And only up to a certain point when Mother Earth gets sick and tired of it, it explodes, or it falls or it creates a cataclysm in order to bring mankind to its senses. To what extent is it a result of an equilibrium which is disturbed and now has to be restored? And then one could look really at the influences of that what is now taking place and that that what is taking place is a resultant of what man wants to do in misusing and not wanting to hear what Mother Mature has to say.

One has to listen very well. It is not only for one's enjoyment. There are certain states on Earth -- certain sections which are barren as far as we can see because we don't like them perhaps but only to a limited extent — and in it are contained elements which are of tremendous value for man. Gold and silver for instance, but also other kinds of precious metals including pitch-blend of radium. What does that have to tell us? It emanates. What does it mean? it gives off a certain quantity of material which can become noted by mankind. And when it is noted — and particularly (- - -) radium is one of the most illustrative ones — it goes over into helium. What is helium? It is one of the inert gases which starts to indicate the possibility of other gases of the same kind like krypton or neon and so forth which from a chemical standpoint are

related and which exactly comprise those elements which are not useful on Earth. This is the way Mother Nature tries to tell us that something else is involved. That we can mine for gold and silver when it is being used for a good purpose. But when the desire comes to contain gold and to use it as money and then starts to valuate it in accordance with that as if it is simply an object of wanting to be possessed instead of just remaining a medium of exchange.

You see we're on the wrong road with many of these things. We think that they exist for us whereas they exist in order to tell us: Wake up! When one flies and you're above the Earth and you consider the Earth as it is, whatever you can see of it, whatever you can imagine, you get a feeling of being away, objectively, from your body. And in reality what Work should produce in man is that he is as if flying away free himself in order to see all the majestic forms of his body. That what is represented is all the manifestations of his body. That what he can see, what is good and what is not good. That what is useful and not useful. That what is right, that in accordance with him, points to the possibility of further development; and that what is wrong, that is, that what prevents him. That his body also is telling him, at certain times, what ought to be done with it and that man should listen to it and should have an objective viewpoint by being away from Earth in order to see it as if at such a time he has already wings which then of course we use on airplanes at the present time.

In reality, Kesdjanian body has wings. And when it is sufficiently developed it gets away from Earth and it looks then at Earth, at the body. We know these cases, we know them from spiritualism. We know them from extra-sensory perception, from all kinds of research that at the present time is being done in that sense of (carrying) on to find out what is a spirit or the mediumship of telepathy, things of that kind which are quite definitely another kind of a world. But it really means that (- - -) can exist when it comes within the atmosphere of the Earth but when it enters it is not visible. The Emotional body is not visible in its higher development. It never really was than only as an effect on the physical body. But when it becomes separated from the physical body it is on its own as Emotional vibration. And the means by which we now consider feelings to exist cannot be used anymore for that purpose because there is no typical expression of it. When I am away from the Earth and flying, it is as if then at such a time Kesdjanian body where I start to live — and which it helps in order to find a proper place in my Kesdjanian body where I should be — my intellect becomes the guide in order to tell me what I should become emotionally.

But that then this process of constantly observing the body will enable me to see what is the value of the body, and in particular, where is it bound. And where it is telling me what ought to be done with it. Where does actually my physical body start to cry out because it knows it is bound by something and it doesn't want it. When I actually can, from the Kesdjanian level, look at the Earth, my body, then by means of Consciousness that what can reach the Earth can penetrate not only the surface and the periphery, but actually could make — out of that what is now the covering - a transparency of something that could be penetrated by certain forms of rays of a certain kind Consciously tinted and Conscientiously maintained, then one can reach one's Essence. That is really where Kesdjan belongs, and if you are more intense (- - -), one can reach Magnetic Center. This has to be a Conscious effort on the part of man. The higher he flies the more he sees the panorama of himself, the more the necessity will be for man to return to Earth.

God smiles at persons who Work. He does not know who. He doesn't care about anyone who does not Work. I call it the definition of God simply. Because why should he bother with the ordinary stuff that is maintained on Earth itself? God is interested not in the maintenance of Earth as it is, he is interested in the growth of Earth, to become what it should become as a planet. That what is in men as Magnetic Center is interested in possible development of that what is in him and the changeover of his consciousness as it is in ordinary life to a Consciousness in the terminology of Gurdjieff.

So the process now that I say: "I wish to create a condition in which the little I can observe me" comes really from the fact that Magnetic Center knows and remembers -- remembers itself -- how it was to be free before it was born in this body. So don't make a mistake about it. That what takes place in procreation is, at that time, free. You must understand that quite well. Because it is not any longer a part of male or female. It is attracted to each other and the conditions are made such that it will make a man. But it is free to be discharged in the world. And it is as Christ. And then that what is represented by sperm or ovum simply leaves that what is the form in which it was contained, and Life is united with the totality of all Life. The fact of its being born, the fact of a human being, simply means that Life is again contained within a form. And almost from the moment of conception, and in particular when Life realizes that it is again being born in a human being — it starts to rebel. One doesn't know it's rebellion because one is not sufficiently conscious of it. And as soon as consciousness starts to function even on a lower plane of ordinary mental activity that what is already covering one's Essence and Magnetic Center is

already so opaque that nothing will penetrate it any longer. And the voice is completely stilled, although there is a voice of Life.

There are sections on Earth where it is possible to hear such a condition. There are states in man in which it is possible that the Soul, the beginning of it, is reached. There are moments of experiences in which all ideas of existence disappear, every idea that is taking a form as I now know as manifestation. That man at such a time—and it is a condition which does not happen too often — many times happens accidentally — it is exactly that what gives man the idea that he ought to be able to do something about his life. And that when he has experienced this taste of being reminded of what he really is — Essentially Essenced — that then in him a wish is born to free himself. I say these moments are not often. When they do happen they are extremely precious, and they are such in man that he cannot even find words for them. And at most he can relate it to himself that he knows it was there, and then it left.

The wish for Magnetic Center, as a result of the magnetic attraction towards that what is His Endlessness, becomes known in a certain form of Conscience in man in realizing that the world is more than that what he happens to see. And that the continuation of such thoughts and feelings will produce in him, ultimately, a wish to set what is now bound, free. So that, you might say, it can be on its own. This as a form of creation of man. This is a form, for him, of the continuation of himself independently of anyone else. And only be dependent on that what calls him, that is his God.

This possible development of man, if he could actually understand it, will free a man from Earth. It will free him from all the conditions of his body. The requirement that he has to start with is the maintenance of his body, so that it will not take up too much energy. That at least sufficient will be left for having a wish to grow. And that in that sense we are such stupid people that we don't even realize that the amount of work that we want to do, as represented by the wish we have, is completely dependent on how much energy we spend for other purposes. And we are such idiots that we think that we can maintain the two things together and go on and carry business on in the same way as usual. In order to find energy in the beginning, one has to reduce one's activity to the smallest, simplest form possible. So that it only requires the maintenance problem and the execution of activities which are absolutely required of a person, because of other obligations they have taken on for themselves, that then, during a certain period, there is the possibility that enough energy is available for the wish to Work. But otherwise there is not enough wish, and the

result as we all know, is that whenever I say I want to work, that it only lasts for a moment. And that after a little while comes back again. And sometimes maybe I am ashamed that it has left me. At the same time it must come back because this cry for wanting to be set free constantly remains. And only at times of simplicity in my ordinary life that I can hear it.

M2322

Jean Sharp: Two weeks ago I had a question about Self-remembering and Observation. And one of the answers - one of the things that was spoken about was that - - - uh - - - Work can take place or can occur. And - - - uh - - - one of the things that was mentioned was that - - - uh - - - Shelley; we say that she knew that she was unconscious then. And it really struck me that I hadn't really believed that before. And so the attempts I was making after that had to do with, in my mind there was very clearly the thought that everything I do is unconscious, and because of that thought, and because of the desire in me to Work, somehow the state that I experienced was not - - it was as if something in me woke up and the form became seen or transparent somehow, or - - - I don't know how to explain exactly except - -- except that thinking about it I thought that something within me had woken up - had waked up somehow, and that it hadn't been awake before - - - uh - -

Mr. Nyland: Well, it is possible. When you use the word Self-remembering, from the state of Self-remembering you said one could Work. It is not entirely clear. Self-remembering is an activity which is already directed towards the wish to Wake up.

Jean Sharp: Yes

Mr. Nyland: So of course it becomes identical. It all depends on what you understand by the Self. If the Self is the realization of that what you really are, and that you wish to remember that - - - then that fact of wishing to remember that Self will have an influence on you sufficiently to wish to go towards that Self. If you want to uncover what you are in reality, that what is for you at moments of realizations the highest that you can conceive of and the deepest that you can become emotionally involved in; that is really that what is fundamental of oneself— we call Magnetic Center. That is the voice of God or

Life par excellence, that what is one's Life as it is, if possible, conceivable as something that exists without the form.

That really gives the motivation for a man to want to find out if that actually could lead to the freedom that he wants to obtain. And the whole process of wanting to Work on oneself is simply that every time I do make an effort for Work and accept myself as I am, and introduce impartiality, and introduce whatever I understand of the concept of a moment, all of that is to the good regarding the possibility of growing away from my bondage, or gradually loosening up the bondage so that I can then be free to go away.

Now when you say, regarding something that happens within you which is different, or that what gives you a feeling as if something is breaking up within you that is separating out — all of that can still be explained in a deep emotional state. If I have within myself the desire to pray, and then in the presence of what I believe God to be, or wishing Him to come to me to look at me, I also have a division within myself, part is used for prayer, — part is used for me sitting, maybe in a kneeling position. There is already that kind of a division because I don't pray with the totality of myself.

There are certain things that have to be maintained the way it is as a body and whatever is the requirement of the maintenance of Life. But I can make that as intense as I can by a posture, by wanting to bend down, by a wish to use words in a certain way, and to put into the words my actual feeling of wishing to come in close contact with that what is higher than I am. Then of course there is more realization of certain things combining for one aim. And the more it can be unified, the closer I would come to the possibility of actually realizing the existence of God, or hoping at least that if He is there since He looks at me.

All of this does require that one is towards oneself, free to lose whatever is now in the way, and that the bondage regarding oneself has to be sacrificed or that what I am as being bound has to be sacrificed for the purpose of being free from it. So I don't see how you can do these kind of things without intensely wishing to become Observant with Impartiality regarding oneself. And simply the experience of something that is, as it were, breaking up or separate from you, does not mean as yet that either one or the other is free from each other. Do you understand what I mean?

Jean Sharp: There is a desire in me to see - - -

Mr. Nyland: The desire is all right, but the actuality, the desire can be there but the desire itself, unless it is changed into the experience, still will remain a desire. Yielding to God and prayer is not fusion.

Jean Sharp: But Mr. Nyland, I thought that was an experience . . .

Mr. Nyland: It is an experience. I don't doubt it. The question of the experience is what is the value for me for my future.

It is sometimes difficult to talk about emotional states, particularly when they are excellent, and very strange, not experienced before, something that is new, and that it has a certain coloration which you would like to say that is a result of Work, and then interpreting it as Work itself.

I don't want to argue about any of such states -because I say anything that happens like that as a result of a wish to Work, even if Work is not there, is already sufficient to till the soil. Afterwards it may yield more fruit than at the present time it does. But it always has to be fruit in the sense of freedom from that what I am now. And that is why I keep on hammering about Impartiality.

Say it a little differently. If God came at that time and He would say, "Come with me", would you go? That is how you have to look at these emotional states. And I'm so afraid that when one has a deep emotion, maybe as a result of natural phenomena that you look at, or esthetic value, or certain ethics that is there, or a certain combination within yourself of reaching more understanding. To what extent are you attached to it? Could you let it go? It does become for a moment your property, but do you want to hold on to it, or do you want to say "Here God, here it is. This is me. Take me. I've no further interest in myself."

The question of losing one's life always comes up and unless I'm willing to lose it, to give everything that I do have, knowing that it has no particular value in relation to that what is of more importance, and I call my inner life and the beginning of my Soul. A Soul will never be free from me unless I'm willing to give myself up to the Soul.

All right? So I'm not arguing. I'm only telling you to investigate for yourself to what extent you are Impartial to the deep emotional experience you have? Will we let it go?

Jean Sharp: Yes.

Mr. Nyland: All right. At the same time I say, keep on Working

M2499

And so now, when I wish to see what it is in me at times that I can reach this particular experience of being non-dimensional, I start to compare it with the possibility of an experience of freedom, or sometimes mentally I express it as awe, and sometimes feelingly I express it as not having any possibility of any words expressing my feeling. These are the three potentialities which still exist as potential. That what is within me, as Magnetic Center, has no further potentiality than only the wish to set it free. The other two potentialities within my emotional state, and within my intellectual state , still can become actual. And so I must use that what is for me my own solidity within as a beginning of that what has a realization of non-dimensionality. I know I'm talking theoretical but I want to make quite clear what I mean, because it is very much dependent on that particular point which is non-subjective, and from which really the wish starts within me to develop, because there is the realization of bondage of that particular Magnetic Center within myself which, at a certain time, wishes to wake up, and is helped in wakening up by that what is 'I' searching me, this Essentiality Essence of myself which I call many times the sleeping beauty and the 'I' is the charming prince.

It is a search many times - compare it to many folklore stories, and particularly, let's say, Parsival or that what is the hunt for the Golden Stag or the Golden Fleece in Greek mythology. All of them have an aim to illustrate what is really the search of a man when he becomes aware of the possibility for himself for that kind of freedom. And the 'I' existing is a result of the sincere wish within this sleeping beauty, wanting to be set free and not continue to sleep, that then produces in the different functions of myself a potentiality which is awakened and wishes then to become actual by means of the acquisition of certain ways of Work. So that my real wish for wanting to Work comes from the Essentiality Essence of myself; that that what is still you might

say, unspoiled. And remember, in this question of Self-remembering, it's real Self. This time the 'S' is with a capital.

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The question of the existence of a Magnetic Center means that a person, as a three-unit entity, has the potentiality of becoming one. It is the same meaning as in the Bible that man is God's child, that he has the potentiality of growing up to call God his father. And that the relationship many times is that feeling that he is as yet practically unborn or just in the beginning of his spiritual Life, that the only way by which he can reach maturity for himself is by the continuation of a development of that what is his Self - what I mentioned it a little while ago - the reality of that what is Self as unspoiled; that what is Life as Life without form; that what is what a man is born with when he enters into this kind of a form through a period of gestation, finally being born as a human being. And the contemplation of this Self is Self-remembering. Remember yourself as you were.

The self-remembering with a small 's' is only remembering that what you are. But the word remembering is not very good when it has to do with a moment because usually we say: I remember what has happened in the past. But the word Self-remembering with a capital 'S' is quite right, because that what actually took place, took place at the time when I entered into this world, as a concept you might say, as a result of conception.

We can talk later about these ideas of life and why, and what actually is taking place, or the reason for people actually to be born here and also the reason for wanting to Work on themselves. That is a little bit too much at the present time. I think we just stay now with concepts of Work itself as definitions and see what questions you have about that.

M1171

Sometimes you must know that you cannot Work. That even with the best of intentions you cannot Work because conditions of your life will not allow you. That with this you continue to have it in the back of your mind, in the back of your heart. Somewhere in you it has to be as something that remains in existence as if God is with you in its presence - always - everywhere and always. To remember yourself. This is your task. Whenever you can and to know consciously that you cannot. Man is a strange kind of a creature, because sometimes he falls and goes overboard because he thinks he has to be hundred percent conscious. Stupidity. One percent. Maybe less. But whatever you do, do it honestly. Be dead serious about yourself. You have this body. You exist. For all you know, this is your chance on Earth. You don't know if you reincarnate. And many times, thinking about it becomes an excuse because you will say, "If I don't Work now, I will Work later". Of course it isn't true. Moreover you don't know. And if you say it, you won't Work later. Somehow or other that what is represented in you as a form of Life will have to go again and again through different forms and most likely when you don't wish to Work. When you don't wish to acknowledge the sanctity of your existence. It will be a long, long time before you ever will have a chance to hear about objectivity.